

put to its author by members of his congregation. Its aim is not to overwhelm by authority, but to convince by an appeal to the enlightened common sense of the Christian reader. It does not overlook, therefore, the practical facts of a world in which commerce is carried on by the East India Company in distant markets, trade is universally conducted on credit, the iron manufacture is a large-scale industry demanding abundant supplies of capital and offering a profitable opening to the judicious investor, and the relations of landlords and tenants have been thrown into confusion by the fire of London. Nor does it ignore the moral qualities for the cultivation of which an opportunity is offered by the life of business. It takes as its starting-point the commercial environment of the Restoration, and its teaching is designed for "Rome or London, not Fools' Paradise."

Baxter's acceptance of the realities of his age makes the content of his teaching the more impressive. The attempt to formulate a casuistry of economic conduct obviously implies that economic relations are to be regarded merely as one department of human behaviour, for which each man is morally responsible, not as the result of an impersonal mechanism, to which ethical judgments are irrelevant. Baxter declines, therefore, to admit the convenient dualism, which

exonerates the individual by representing his actions as the outcome of uncontrollable forces. The Christian, he insists, is committed by his faith to the acceptance of certain ethical standards, and these standards are as obligatory in the sphere of economic transactions as in any other province of human activity. To the conventional objection that religion has nothing to do with business—that "every man will get as much as he can have and that *caveat emptor* is the only security^{if}—he answers bluntly that this way of dealing does not hold among Christians. Whatever the laxity of the law, the Christian is bound to consider first the golden rule